Mission News.

A JOURNAL OF RELIGIOUS AND SOCIAL PROGRESS; WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD IN JAPAN.

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CONTENTS.

GENERAL NOTES.
KOBE COLLEGE..... S. A. Searle.
POEM..... C. B. DeForest.
Y. M. C. A. STUDENT DORMITORIES. G. S. Phelps.
JŌSHU'S STIRRING UP..... H. Pedley.
AFTER THE FAMINE..... J. H. DeForest.
RECIPE FOR A DELIGHTFUL TOUR. J. H. Pettee.
TO KOSHI NO KUNI..... J. H. Pettee.

General Notes.

The attention of subscribers and those who send exchanges to Mission News is specially called to the fact that the address of the paper has been changed. All exchanges and correspondence for Mission News should be directed to M.D. Dunning, KYOTO, JAPAN.

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Several enquiries have been made for the October number of *Mission News*. There is no October number. The paper is published ten times a years the omitted months being August and October.

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The new academy building for Kobe College has been completed and is now occupied. A brief account of the exercises connected with the leaving of the old chapel building and the occupying of the new building will be found on another page.

* * * *

The Bible School reports a good entering class of eleven members during the fall term, several of them coming from distant stations. The graduating class next spring is expected to consist of four members. The Woman's Board of the Interior has promised the money to replace the old buildings of the Bible School with greatly needed new ones.

* * * *

President Harada, elected president of the Doshisha last November, took up his residence in Kyoto at the beginning of this month and assumed the duties of his office.

* * * *

For some time past the Kumiai pastors in Kyoto have been considering plans for using the theological students in Christian work in the city. Several consultations with the students and the members of the faculty have been held and it is expected that arrangements will soon be completed whereby the theological students, under the direction of these Kyoto pastors, may start work which should be of very great value in their training for the ministry.

* * * *

At the communion service held in the Doshisha Church last month eighteen people were received into membership of whom thirteen came on profession of faith. Three of the eighteen were members of the faculty.

* * * *

Dr. DeForest has been attending "Thanksgiving Meetings" in a number of towns in last year's famine district. At one such meeting held at Shiraishi the Mayor and other officials attended to personally thank the missionaries, and

thru them the people whose representatives they were, for the generous aid so freely given last year.

* * * *

Mrs. DeForest writes from Sendai of special evangelistic meetings held there. The apparent result was forty-seven baptisms of whom seven were teachers and ten were medical students. One of the Presbyterian churches had about the same number of baptisms from special evangelistic work about the same time.

* * * *

Dr. Gordon Berry, son of Dr. J. C. Berry who was for many years a member of the American Board Japan Mission, won out in a competitive examination for hospital appointment over a dozen Harvard Medical men several of whom had already had practical experience in a hospital.

* * * *

Nearly five hundred men from all parts of Japan, of whom a large number were school teachers, took the government's preliminary examination last August for appointment as teachers in Middle Schools. Only sixty succeeded in passing the examination of whom one was Mr. Takahashi, a member of the third year class of the Doshisha Semmon Gakko. The final examinations are to be held next month.

* * * *

Mr. Frank L. Brown of Brooklyn, New York, has recently come to Japan as the representative of the International Sunday School Association of North America and the World's Sunday School Convention, two allied organizations designed to promote the interests of Christian work thru the agency of the Sunday School. Mr. Brown is under commission from these two bodies to the Christians of Japan and other countries thru-out the East especially to all such as are interested in the development and efficiency of Sunday School work. He will assist in a general Sunday School movement in Japan along these lines.

Kobe College.

On Monday morning, November 19th, at the close of chapel exercises, the whole school formed in procession, each academy class led by its Bible teacher, and took up the line of march for the new academy building. A long procession it was, more than two hundred strong, that passed over the new road, not too steeply inclined, between the sewing building and the servants' quarters, across a narrow street to the upper lot. When all stood in order under the roof of the students' entrance, the principal, standing in the doorway, led in a short prayer of dedication, and after singing the doxology in English, we entered the Hokokwan (Enveloping Light Building). It seemed fitting that the Bible classes should be the first to meet in the new building.

On Friday afternoon of the same week we formally bade farewell to the old chapel building. Our only guests were friends who had formerly been teachers or students of the school, but the exercises were worthy of a larger audience. At least one former student would not leave till she had gone into every room of the old building, and her eyes were not the only tearful ones that day.

We are using the largest room of the new academy building for a chapel, tho when gathered there we are very much crowded. The college classes all meet in the Science Building. The old chapel building has been torn down, and the foundations of the new one are being laid. The Christmas entertainment was held in the college gymnasium, and included a well rendered Christmas cantata.

Miss Watanabe of our faculty has been chosen president of the Woman's Board of Missions recently organized by the Kumiai churches.

SUSAN A. SEARLE.

Farewell to the Old Chapel Building of Kobe College.

That which our hands have handled,
That which our feet have trod,
That which our hearts have cherished
On their pilgrim way to God,
Tho it pass from outward vision
With the seasons as they roll,
Yet is its memory treasured
In the storehouse of the soul.

Garments outgrown of childhood,
Wineskins rent with new wine,
Cast-off shell of the nestling,
Bursting bark of the pine,
Parts of a world procession
Of sacrifice untold,
While the ages march unceasing
And the new rings out the old.

O early home of our spirits
Lighting from fields afar,
Thou nurse of our souls' awaking
To greet the morning star,
What tho our lips should bring thee
The form of a fond farewell?
Our hearts have long prepared thee
The home where thou shalt dwell.

(Written by Miss DeForest for the meeting of the Literary Society of Kobe College, Nov. 23, 1906.)

Y.M.C.A. Student Dormitories.

The most important problem at present confronting the Association in Japan is the student situation. With an unprecedented open door to the various government institutions is added a no uncertain demand on the part of the Japanese people that something be done to stem the increasing tide of immorality. The Association has long made the maintenance of student dormitories an important point in its program but owing to the pressure of the work for soldiers and the rapid expansion of the city work during the past three years it has been compelled to postpone, temporarily, its larger plans for building dormitories. Now, however, with increasing need of such homes and the increasing demand upon the part of the public for some attempt at solving the moral problem of the students, the Association is beginning an aggressive campaign for dormitories in at least the chief student centers. Money has been secured for two new dormitories in Tokyo, a dormitory is just being completed in Hachiman, Omi, and plans are made for one in Kyoto and additional ones in Tokyo. Other centers will be equipped as soon as the conditions are ripe.

One of the most interesting developments in this line has been the growth of the work in Hachiman. Mr. Vories came to that small town just a year ago as teacher in the government commercial school. In a few months he had over three hundred students in Bible classes and a flourishing association started. Altho violent opposition developed on the part of the Buddhists the association has prospered and twenty-eight students have been baptised. The little "Kumiai" church has taken on new life with the result that they now have a regular pastor and are planning to build a church during the coming year. Mr. Vories has raised money in America which, with his own savings, has enabled him to erect a fine dormitory in the heart of the town. The building will accommodate from sixteen ton twety students with sleeping-rooms, dining-room, study-rooms, etc. In the building are also living apartments for Mr. Vories. This property will be held in trust by the National Committee of the Y.M.C.A. and will be administered by Mr. Vories in connection with an advisory committee of two secretaries of the Association, a Japanese and an American. It is hoped that this interesting experiment will justify the erection of other hostels in these small towns.

G. S. PHELPS.

Jōshū's Stirring Up.

After the Takasaki awakening came invitations to go to similar services at Annaka and Haraichi. Three successive meetings in each town brought out from one hundred and fifty to two hundred every evening and this in spite of almost continuous rain. As a result over fifty people have come under special Christian instruction and several decisions for baptism have been announced.

The long-expected movement in Maebashi began on Nov. 1st under the special direction of Pastor Tsunashima of Bancho Church, Tokyo. One hundred and twenty-five were present at the preparatory prayer-meeting, where loyal co-operation was the theme of prayer and exhortation. Outside, lanterns strung along the roads leading from the church and bearing the significant words "Shūchū Dendō," attracted the attention of the passers by. Five special meetings had been planned for and each was a great success. They were as follows:—

1. CITIZENS MEETING, held in a public hall, attended by five hundred people, and addressed by Pastor Tsunashima and Mr. Shimada of the "Mainichi," Tokyo. At a dinner given immediately afterwards in honor of the two speakers, fifty sat down and were treated not only to a cold collation, but also to a warm after dinner speech by Mr. Shi-

mada on "Our Dinner, a model (1) because dancing girls and wine are absent, (2) because it began with a blessing—a thing conducive to good digestion."

2. Educational meeting. The Church was crammed with three hundred and fifty people, many of them teachers of whom some had come a long distance to hear what Messrs. Matsumura and Ebina had to say. The favorable recognition of Christianity in these days among educational men, and the insistence upon religious conviction as the vital force in training the young, were the points most steadily pressed upon the audience and the interest was intense throughout.

3. Student's meeting—Here again the Church was crowded with middle and normal school boys who had an opportunity of listening to two of Japan's famous educators—Rev. Kozaki, ex-President of the Dōshisha, and Mr. Matsumura known to some of us when the Hokuetsu Gakkwan of Niigata was in its palmy days.

4. Women's meeting. Over two hundred were present, and after an hour's address by Mr. Matsumura on the place of the modern woman, Mrs. Kozaki delighted her hearers with a graphic account of her visit to the East Coast of America, a year ago.

5. The Purity meeting. This was the greatest of all the gatherings. Over one thousand were in attendance, all interested in the recent movement to re-establish licensed prostitution in this Province. After an hour's bombarding by Mr. Murphy of Nagoya, and a still longer attack by Mr. Shimada, the advocates of the movement looked like the Russians at Port Arthur, January 1st, 1905. We have since learned that the present order of things will not be disturbed for another year at least.

Besides the above specials, every night had its regular services which were well attended. Over one hundred and twenty inquirers gave in their names and on Sunday the 11th inst., fifty men and women received baptism at the hands of Pastor Hori. There were two hundred and thirteen people in the church, most of whom, after the regular worship was over, partook together of communion.

Pastor Tsunashima declares that he has received more than he has given in these eleven days of work. The increased spiritual temperature has dissolved several petty squabbles and the family feeling pervades the whole Church.

The Presbyterians too have been coming in for their share of blessing. In four centres, three-days' meetings were held, and the writer had the privilege of assisting on two occasions. Quite a number of additions to church membership have been made, and widespread interest has been created.

H. Pedley.

After the Famine.

Not the famine in Northern Japan, for that is over and the fields are now fairly white to harvest. I mean the long spiritual famine of a quarter of a century, during which many of Japan's greatest intellects declared that Japan had no religion and that all religions were mere superstition, the famine that starved the young men and sent so many of them to despair and to suicide. That great famine is at last over, and the fields now are everywhere white to harvest. Of all the changes I have seen here during thirty-two years, none surpass these two, the universal hunger for new knowledge, and the very marked wide hunger for soul food that shall give life more abundantly.

During the last six weeks I have traveled four times across the backbone of Japan from shore to shore, and have gone thro the most prosperous portions of Northern and Central Japan. I have spoken almost every night, except where the length of the day's journey prevented an evening meeting, in churches, private dwellings, in public halls, under the auspices of Presbyterians,

Friends, Canadian Methodists, as well as in connection with our Kumi-ai work.

I was present at the largest and most enthusiastic annual meeting the Kumi-ai Churches ever held, where the Kobe Christians entertained the convention at an expense of seven hundred *yen*: where a few deacons subscribed one thousand *yen* to give two weeks of lectures and inspiration in the Capital to evangelists from the interior that they might keep up with the new knowledge; where for the second time two thousand *yen* were raised for concentrated evangelistic work in five more centers; where it was voted to double their budget for home and foreign mission work, involving at least ten thousand *yen*; where overtures were made from the independent Presbyterian Churches for organic union with the Kumi-ai Christians, which union would make a powerful church of thirty thousand members independent of all foreign direction; and where was formed the first Woman's Board for Home and Foreign Missions.

Of all the tours I have made in Japan I never struck such a fever for church building as I found among the Kumi-ai Christians this time. We missionaries saw a little of it coming at our Annual Meeting in May, and to show our sympathy we formed a Church Building Association with the purpose of showing our mission sympathy in a contribution of about four hundred *yen* a year. But on this trip I made a list of twelve churches newly built, or doubled in size, or planned for in the immediate future, at a total cost of about fifteen thousand *yen*, which is five thousand *yen* more than they used last year.

I spent five nights around the greatest lake of Japan, Lake Biwa, which is one of the famous historical parts of the empire. Here was reared in comparative poverty the man who became the greatest statesman of the restoration period and was at the head of affairs when Commodore Perry came. Because he consented to make a treaty with the American barbarian, he was assassinated at the Sakurada Gate of the Yedo Castle. I never pass that massive gate in Tokyo, and never ride past the towering Hikone Castle, on Lake Biwa, without thinking of the martyred statesman, Ii Naosuke. I happened to be preaching in Hikone just about his birthday, and was invited by Baron Kiwada to attend the celebration of this event in the castle. I gladly attended, was honored with a share in the rites, expressed my pleasure as the first foreigner to be invited to these birthday ceremonials, and was presented with a poem written by the great statesman himself, a most rare gift.

But even a greater than Baron Ii Naosuke lived on the borders of this lake some two hundred years ago and has had a mighty spiritual influence all thro Japan ever since. There is no one man who has given to the Tokugawa period such a line of moral prophets and so much of spiritual power as has Nakae Toju, the beloved and honored "Sage of Omi." There is no one of Japan's moral teachers whose words seem so close to the exalting words of John;—"There was the true light which lighteth every man coming into the world" as Nakae's inspired statement on man's conscience;—"Man's conscience is Heaven; it is the Divine Life; it is the Supreme Being Above." It is thus infinitely more easy to preach Christ, the Light of the World, to people who have had it deeply impressed on them that a spark of divine life is given every man as his most precious treasure.

So the trip ended—across mountains, through valleys, along the high pine-covered sand dunes that winds and waves have built up on the shores of the Japan Sea, along the low wooded dunes that skirt the Pacific shores, refreshing my body in the numerous hot springs that are one of the priceless treasures of Japan, rejoicing my soul in the almost violence with which the Kingdom of Heaven is being stormed. My repeated messages to crowded houses were the two crowning teachings of the Master. The Fatherhood of God that alone can bring

the East and West into real and abiding brotherhood, and the Kingdom of God that alone will make the ideal world.

"Yes, but how about that turning of our children out of the San Francisco schools?" was a common inquiry that didn't seem to fit well into the brotherhood of man and into the ideal world. The feelings of the people were indeed deeply stirred over this insulting injustice. But the heart of Japan is all right towards America as the repeated applause showed when I said that the heart of our great Republic was seen, not in San Francisco, but in the powerful political sympathy given ever since Perry's day; in the warm welcome extended to thousands of Japanese students in our colleges and universities ever since Neesima's day; in the sincere rejoicings at the victories of free Japan over despotic Russia; and in the large monies that came unsolicited for the relief of the famine sufferers.

J. H. DeForest.

Recipe for a Delightful Tour.

Choose for your field a section of Japan like the San-In whose reputation for fine weather in the early winter is below par; take with you a wife who can easily keep up her end of the yoke whether it be in repartee or formal address; also an Edison phonograph that could collect an audience even in a desert; follow close on the heels of such a stirring John the Baptist as Dr. DeForest; let some good general like Mr. Bennett so plan the tour as to place a first class Thanksgiving dinner with real turkey and all the "fixin's" along with such a company as the four present members of Tottori station, near the center of the strenuous fortnight's work; defy the clerk of the weather to produce a sunny climate on the shady side of Japan's great mountain ridge until he is shamed into producing a long week of ideal weather full of sunshine by day and moonlight by night; hold thirty meetings in such interesting places as Yumura (Hot Water Village) one of the most appropriately named townships in Japan with its fountain of boiling, sulphurous water, a sort of town wash tub in place of the proverbial town pump; Hamazaka by the sea where, without any special urging, twelve cards signed by those who desired to study the Bible were secured at the close of a long evening meeting; Tottori with its fourteen meetings packed into three days, its interesting orphanage and its helpful kindergarten; Hamamura and Aoya with their hard-to-duplicate Okue San and his little coterie of fellow workers who do their railroad constructing on Christian principles and run their Christianity on well laid rails of spiritual and practical activity; Kurayoshi with its beautiful park on the hillside, its fine school buildings and its great expectations as it prepares for the promised visit of the Crown Prince next spring; Takatamura with its wide-awake Sunday school and on the journey home, Tsuyama with its recent record-breaking service at which fifty six persons were received into the church on confession of faith and with twenty more applicants knocking at the door;—How could one help having a delightful time amid such experiences?

The urgent needs of Tottori field are a pastor and a building for Tottori church, an evangelist for Tajima, new buildings for the Kindergarten and Orphanage and as far as the station is concerned, one or two single ladies to be associated with the Bennetts after Miss DeForest and Mrs. Walker return to their own work at Kobe.

Work in Tottori field has produced some fine fruitage in past days and further rich crops may be had for the harvesting. Our Mission is peculiarly responsible for this service. It must not fail to continue it for a few more seasons yet.

J. H. Pettee.

To Koshi no Kuni.*

I have crossed the mountains and toured thru a part of the great province of Echigo where I had the choice privilege of joining with Echigo brethren in dedicating a new building at Shibata, literally a jail transformed into a church home; of holding a double service in a back-country farm house where four generations live happily together of; baptizing one whole family father, mother, and son, and of joining forces with Mr. S. Kimura, the Moody of Japan, just returned from a six months tour around the world and watch him hold a theater of people for a full hour and a half as he pictured to them what he had seen in Toronto and New York, London and Jerusalem, Singapore and Hongkong, turning them at will from laughter to tears.

A few of the general impressions gained from this trip may be of interest to MISSION NEWS readers.

1.—There are two Echigos. The one that is justly proud of its bracing climate; its fertile soil; its famous rice crops which supply the Imperial Household Department with "the finest rice in Japan"; its *sekai daiichi* (best in all the world) pears *dennai* persimmons and other A. No. 1 fruits; its oil wells and natural gas on tap; its grand scenery with the snow crowned Shumon-dake, Komaga-dake, Myōkō-san and their sister mountains for a back-ground and two hundred miles of coast line in the fore-ground, that and its little band of earnest minded reformers material, mental, and spiritual trying bravely to make the people worthy of such an environment and natural heritage. The other Echigo is full of clouds and darkness and the depressing despair of religious superstition. It is the Echigo that, far from satisfied with the fertility of its soil, sacrifices its daughters on the altar of a nation's lust. It supplies the great brothels of Tōkyō and Osaka with human victims specially prized because of their skill in luring men to destruction. These two Echigos are at war with each other and there can be no lasting peace until the immoral yields to the moral and the sun of rightousness shines in all the land.

2.—It is imperative that a pastor be found for Niigata church at the earliest possible moment.

3.—The relations between the missionaries and Japanese workers are of a most cordial sort. Those of the station who have a free use of the language are burdened with work almost to the point of breaking and the student members are getting well initiated into the making of maiden speeches, teaching music and Bible classes, and doing other forms of helpful service.

4.—Work should be undertaken next year in at least two new places, or rather re-undertaken in old places abandoned months or years ago thru lack of funds and workers. Out of sixteen counties in the province eight are not yet entered by any form of Christian work and in some of the others only one place is occupied.

5.—Echigo is so far removed from the Christian centers of Japan that more help should be given her from this part of Japan. On my return thru Tōkyō I had the privilege of attending a conference of Tōkyō and Yokohama *Kumiai* (Congl) pastors in regard to the Niigata and general Echigo problem and of learning later that plans had been made which it was hoped would go far toward meeting the needs of the case.

6.—Echigo is well worth cultivating. The present forces and the present funds are insufficient for the urgent needs of that great field. Think of it! There are only four Japanese evangelists and two Bible Women in the *Kumiai* contingent of Echigo workers. Something must and will be done about it. The more than Macedonian cry from grand old Echigo is, *Come over the mountains and help us.*

J. H. PETTEE.

* The old poetic name for Hoku Etsu in which Niigata lies. Its meaning is, "The country across the mountains."

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